1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

enye ake enje enke en-nanje el-oiboni.

Ore ten tuak el-oiboni en-gitoki, pe eti 'l-tolipuak eyeriee le'ag-oiboi, ategiki 'l-tolipuak: 'Ashipe ngai, ene maiduere 'e-gigisk en-'l-tolipuak eyeriee nanak.' Kiyiki ai ten eyeriee 'l-tolipuak le'e-naiakwa.

Nan, ten eleree el-oiboni en-diki, eemere nailoiki 'l-tolipuak; enenye too-'e-gisa-pooyokot, nairok il-tolipuak.

Anee el-oiboni epe ilj Kenye-Ilpepe, nailoiki 'l-mereo le-Kilepe enijoto eeyeee en-jore, nenanj, ilje:

'Perpuri 'l-nilipik,
Kilepe nerok,
Perpuri 'l-nilipik,
Kanaeraiko en-dolipoi.'

Kenye 'l-mereo le-Kilepe en-jore, ater il-Ainee, nateno e-nairee en-'e-gitoo, nalee 'l-boikee.

Kiji: 'Etolaiye en-epa-natije el-oiboni.'

Ore 'l-oiboniok pikio il-Ainee, le-'ag-eji en-'e-Gidadgi, naji en-e-'l-Oimonjo nrokiee-'Ilgirisioki. Ore Ol-Oimonjo o Il-Ilgirisioki 'e-gure e-'l-le-Mwaiyo.

not correct: they must wait until the medicine-man tells them that the event is about to happen.

If the medicine-man is going to prophesy by means of the buffalo or an horn, and there are people on the road, he tells those present that he will wait, as their feet will spoil his prophesy. They always know when people are coming, even if they are afar off.

When a medicine-man makes medicine, he gets drunk before he prophesies. He sings in parables, and the people reply.

For instance, when the medicine-man named The father of Kenye made medicine for the warriors of Kilepe before they went on a raiding expedition, he sang:

'The bulls that cannot move because they are so fat,
They will be beaten by Kilepe.
The bulls that cannot move because they are so fat,
Half of them have been captured.'

The warriors of Kilepe went on their projected raid against the people of Kabe', and captured half of their cattle.

They said: 'Thus prophesied the medicine-man.'

All medicine-men belong to the Kidongi family of the Ainee clan, and they are the descendants of Ol-Oimonjo or of Il-Ilgirisioki', the sons of Ol-le-Mwaiyo'.

' A small state near Kilima Njaro.
' The sons of sickness (?).
' The Somali.

Therefore we infer that the function of the age-unit is primarily social. Its scope is to organize the initiates into a corporate body, separate and distinct from other similar bodies, and to lead them, both as individuals and as a corporate whole, towards a full social and economic independence and towards taking a full share in political life.[513]

II – THE CEREMONIES FOR THE INSTITUTION OF THE AGE-CLASS

The institution of the age class is brought about by the performance of some special ceremonies, of which the most important is the *upakuro* proper. Before this takes place, other ceremonies, such as "the slaughtering of the ox with jousting" (*ol gatoa l ol bau*), "the *upakuro* of milk" and "the *upakuro* of meat", must be performed by every initiate. Through these performances the initiate obtains the status of an elder. The consent to the investiture of all his age-mates. As was seen, at Uasin, he is given the status of an elder, and soon after that he settles down as a married man.

Leakey,[514] states that a warrior (i. e. an initiate) who marries cannot have sexual intercourse with his initiated wife.[515] Fox,[516] qualifies Leakey's statement and says that such a case "is hypothetical, and does not occur in practice", because usually the senior initiates marry after the *upakuro* of milk.

Hannan,[517] is our only authority for "the slaughtering of the ox with jousting". The ceremony consists in a meat festival offered by the candidate to the elders of the neighbourhood of his father's village. Other initiates share the meat, but eat apart being still under the restrictions of junior initiates. A mock fight follows in which the initiates and women take part. Finally before the sunset, "a married man with his chief wife come near to their kraal and addresses him with the following words":

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[513] Each unit seems to be distinguished from the other by the peculiar songs. Fox, l. c., p. 434, states that almost all of these songs are in a "rather cryptic language".

[514] Leakey, l. c., p. 286.

[515] Leakey was somehow misled in his information; he also states l. c., p. 196, that "the actual transfer from the senior warrior stage to the Elder's stage takes place without any ceremonial", which is not correct.

[516] Fox, l. c., p. 433.

[517] Hannan, l. c., pp. 102 ss.

4a Thomson M.-3 (1883-1884)2887
FILE Sheet FILE

[344] caused a vein and drank the blood fresh from the animal. This proceeding of our voracious young friends was a wise though repulsive one, as the blood thus drunk provided the salts so necessary to the human economy; for the blood in fact partakes of any salt in its common form. This sanguinary draught concluded, they proceeded to gorge themselves on the flesh, eating from morning till night—and keeping their teeth steadily at work. The half-dozen men were quite able to dispose of the entire animal in a few days, and then they returned to the kraal to amuse the ladies.

[344] If they lived an exotic life in the native kraal, they could not be said to do so in other ways. Life in the warriors' kraal, as may easily be conceived, was promiscuous in a remarkable degree. They may, indeed, be described as a colony of free lovers. Curiously enough the "sweetheart" system was largely in vogue, though no one confined his or her attentions to one only. Each girl, in fact, had several sweethearts, and, what is still stranger, this seemed to give rise to no jealousies. The most perfect equality prevailed between the Dido and Ki-ouron, and in their savage circumstances it was really pleasant to see how common it was for a young girl to wander about the camp with her arm round the waist of a stalwart warrior.

[344] [347] [701] Till a war-raid was planned, Moran, our interesting protégé, found he had nothing to do but make acquaintance and amuse himself with the girls. His cattle were looked after by some poor mortals, and though the kraal was stationed near a dangerous neighbour, yet no fighting took place. It was, however, a rule in the warrior kraals that no horn for protection was allowed, hence the utmost vigilance had to be exercised. Moran then in the course of his duty had frequently to act as watch. At other times he practised various military evolutions, and he kept up his muscle by the peculiar mode of dancing described in the Taveta chapter. Unlike negro tribes, they had what might be called a solitary life. They had no rollicking fun, no moonlight dancing, no lively songs, no thundering drums. No musical instrument whatsoever enlivened the Masai life, and their songs were entirely confined to such occasions as the return home from a successful raid, or the invocation of the deity. As soon as darkness fell upon the land the guard was appointed, the cattle milked, and everything locked up in silence.

[533] [534] Shortly after joining the kraal, Moran was called upon to record his vote in the election of a *Laiyon* and a *Laginani*.

[529] Shortly after joining the kraal, Moran was called upon to record his vote in the election of a *Laiyon* and a *Laginani*.

(2) D. Gnome Fan.—*Further Notes on the Maori of Kenya Colony.*

Prior to the month Of Kyl'ober the men went out most in the forest or bush. They build a small round enclosure, called Of Pol, of thorns with one entrance about 3 ft. 6 ins. high through which one must crawl. Here they store the meat, and sleep. They carry out the meat either within or without the Of Pol. There is a picture of an Of Pol opposite p. 280 in Dalle.

The meat is pierced by a wooden spit about 18 ins. long. This is made in the forest by the fire and the meat is roasted. Soup is also made of fat and water and the bark of *El Kidoheno* or *El Kiberoti* trees. The decoction of these barks makes the warriors brave. They also smoke to this cause the native tobacco the love which they frequently left when excited. I was unable for the *El Kidoheno*, small doses of which do, in fact, produce a fierce and exhilarated state of mind. I have never tried the *El Kiberoti*.

When the warriors sleep in an Of Pol they pray to God at sunrise on behalf of their age-group. Each one takes his shower and rubs it in the ashes of the fire in the Of Pol. He then goes out of the entrance and strikes the shower of it and walks towards the East emitting his prayer and striking time with the shower. While intoning he sings the war song *Ong-ipukuna* of his age-group. As he re-enters the Of Pol he throws the shower into the thorns at the entrance on his right and leaves it there. There are usually always a bundle of showers to be seen in this position.

The prayer is as follows :—

"*Ka Ai aaiwawa atakukua akwaakukiwa wakiki atakukuiwa kwaaa kwaaa O ngwaki ol kaghaaaga. Ka iga Eng Ai waiwawa taipiki ngwak kagiaka waang'ang'angi. Kwa iga Eng Ai waatiga Ka Ai takingiki ngwak ol gwaa waa ol kila. Kwa iga Eng Ai waatiga taipiki ngwak waaaaa O ngwaki O kaghaang atakukua O waangwak waingwaaa kakikwa waangwak waaaaa O ngwaki O kaghaang. Aaiwawa Ka Ai waawa ai angakang waatiga Ol wakiki waagwa ngwak O kiti waangwak.*"

Here is the translation :—

"O God I have prayed That having come out hither with my garment unfurled. Thy (warriors) have come out here, let not wild beasts hurt my head. And Then O God I have prayed give us the cattle which prospers steadily. And Then O God I have prayed bind together for us the age-group in one garment. And I have said to Thee O God let not the wild beasts hurt the heads of the fortunate ones who have come out here and let them not hurt the heads of other fortunate ones who come from far away. I have prayed Thee God, my beloved, when the sun rises from the valley, strike them us with the rays which are lucky."

Each age-group has a different song. The song of the *El Kiteiy* is "*Pangwaki ngwak Ol'aiwa iwawa wakwa kakwaka a waaaa waaaki ol waaaai la angat akki.*" I cannot translate it because, like other Masai songs, it is couched in rather cryptic language.

/[illegible]/

For the most part an atmosphere of [illegible] and boredom lies over the [illegible] of the married [illegible]. Only on occasions /[illegible]/ do the women come [illegible] with men, especially if a few [illegible] are there on a visit and give the impetus for the gaiety. Women and [illegible] dance in separate groups. For dancing the women [illegible] themselves in a row, move forward a short distance, then make a "right turn" and, with short steps, dance in a row back to the former place. The married men dance only on festive occasions, but by themselves. The rest of the accompanying song naturally refers to the life prevailing here.

Otherwise quiet prevails in the family house after darkness has set in; in good weather the people still sit for a while in front of the huts, silently or softly conversing, and go to rest already at [illegible] o'clock or 9.00.

Some 10-14 years ago, before the latest [illegible] huge [illegible]-buildings in two great epidemics, each family had its own house; now, on the other hand, almost everywhere several families live together.

In the morning life begins around 4/5 o'clock, at which time the women fetch the quite young calves from the compartments and take them to the cows, where they remain for the driving out to pasture. At daybreak the milking commences, for which all the women appear. After it is finished, breakfast, consisting of fresh milk, is taken. Milk, soup, and this porridge are drunk from great bottles; [illegible] of greater consistency are put in the mouth with the fingers. Meat is partially cut up with a knife and completely torn into bits with the teeth. The hands are not washed before a meal. Smoking and belching while eating show good breeding. Men and women eat apart and have their separate vessels for eating and drinking. Those of the latter are shared by the children. If the men wishes to eat in the hut, the woman has to leave it beforehand.

[illegible] the ground. The father always carries the child on his arm, but only picks it up now and then [illegible] for a moment. As soon as the child cries, even at night, the mother, or in her absence another woman, gives it the breast. If this does not help, one tries to quiet the little one or lull it to sleep by rocking it in the arms or by singing. One such familiar lullaby is the following: *eh, jeijei, ndeiko! eiwe-if baba inini! ndig we ni ilindi ni!* in free translation: Oh, you my little sweet, I say to you, grow and become big in my big hand.

Another song, which, like most songs, first originated during the singing and refers to recent events, runs roughly: "What does he (the Ekoi) enjoy? He enjoys (two women belonging to the tribe of the Ekoi [subject] were sending away). They who did not bring the woman to childbed (that is, to the case, the woman singing the song) anything to eat? The Ekoi[ye] are fools because they are not pleased about the children. In the house the woman in childbed will have to sit down in the shade in order not to feel so hungry, or she will [illegible] have to ask for food in the house of a warrior who brought home booty from a war against the Ekoi dense." In the last words there is evidently [illegible] to the location of one of the two Ekoi subject women, along with other warriors, had been recently driven back by the Ekoi

Ill. 11. Ekoi woman with child on her back.

[illegible]

[illegible]

[illegible] /Pl. xxxi./

[illegible] steps, slowly, singing, & is prayed to 'Big ai that he may let the boy become big and [illegible] make a strong warrior out of him, one who will capture much livestock and then in old age may own a herd as large as this one is here: then the people enter the kraal where the men again apply themselves to fondling the heavy bars, while the women occupy themselves with dancing, for which they sing with shrill voices songs of praise and prayer for 'Big ai. The success of a festival is judged by the degree that the men's consideration and the women's gaiety reach at the end of it. Soon after the first name-giving, the second follows, at which the boy receives a name from his father, by which only the latter calls him. Here rarely

C. G. Gyldenlöpe phot.

Pl. xli. Dancing women.

953 a small festival is also celebrated here. The most important name-giving does not take place until the child can walk. On this occasion the boy receives the name that he bears as his principal name for his whole life, and, to be sure, an elder brother of the mother or.

[illegible]

[illegible] question for the next circumcision period. There chosen for this, on the eve of the festival, a recently built family kraal, which is then designated as *ulu wa ilinga* ['] *ngoti*. Decked out with a costume in imitation of the warriors, but without weapons and, instead, a long stick in the right hand, the boys cavort themselves with dance and song in the vicinity of the kraal. When they crowd into the kraal after the five dances, in order to exercise their pretended forces with mock, they are [illegible] sprinkled with honey beer by an old man standing at the entrance and congratulated with the words: *ini kakulile, ini dawo ilifa, ini dala lawilo*. That is, roughly: may you become ever more numerous, richer or rich, and bring prosperity to the country. During the festival the boys choose a spokesman or speaker (*ini ingomonsi*) from their midst, whose task is to voice them to considerably and sage spirit. When the festival has lasted two days, the boys move into the various neighboring areas in order to repeat it there. In this way an *ini gulilo* often lasts a month. It is also to be mentioned that very many women appear on these festivals, and especially all who have up to then remained barren. The former appear to put on costume of the celebrating boys, to put on competence of the barren ones, and the latter for their part come in order to have themselves pelted by the boys with -- fresh cattle dung, because through that they will become fruitful, according to a conviction prevailing generally among the blacks. In each of the following four to five circumcision years (['] *ini mukonyoki* ['] *ngoti*) a similar festival is celebrated. It should be mentioned further that the cattle whose meat is used to feed the participants on the *ini gulilo* festival are not killed, as is customary, by a stab in the neck, but rather by suffocation.

Let us now consider the circumcision festival:

A few weeks beforehand one already sees the boys, adorned with as much ornamentation as possible, singing and dancing every day in their own and the neighboring kraals, through which they express their joy over soon being able to enjoy the privileged standing of the warriors. On the day before the operation the boy's head is shaved, and the hair is thrown under the bed of the children in the maternal [illegible]. The boy takes off his skin cape and ornaments and dresses himself

[illegible]

[illegible] /[illegible] complete collection. The one now crossed had also crossed /[illegible]/ to [illegible] games with it on that day, but no one came to him whom he deemed himself to be a [illegible]. While the old people, so long as there is something to eat and drink, are only interested in them, the warriors, already early in the afternoon, start to dance and sing with the young girls and accompany themselves in this way into the night. One until about ten o'clock do they go back to their huts, in which the girls presently follow them, after they have begged for a little more milk, which they take along to their lovers. /[illegible] it appears here./

The circumcised boys, soon after the completed operation, went into the huts of their mothers and stayed there for seven days, until a superficial healing of the wound has taken place. In order to hasten this, they are particularly well cared for and are given only milk, blood, and meat. During the following period, until complete healing, they seem to avoid heads with hair and grass -- they do not use the ordinary bows, but ones only about half as long, made only for this occasion; the arrows used with them have a one half as the rip -- through wuppa /[illegible]/ cut loose, in order to shoot small birds, the skins of which they bring by the heads on a cord, which they place garland-like around forehead and occiput. Between the hut skins the so [illegible] (dog, or [illegible]) -- as the newly circumcised men are called during their convalescence -- stick an ostrich feather on each side of their heads and paint their faces with white clay (or [illegible]). On the first day they go out, they slaughter a white goat-buck on the wuppa. After they have roasted and eaten its meat, they throw the gnawed bones into the fire. This meal is called [illegible] (or [illegible]) = the goat buck, [illegible] means the one with whose intention they make the fire). Every evening after their excursions they return to the kraal and to the huts of their mothers.

As soon as the young girl, who until then has lived in the warrior kraal in the most unrestricted freedom, concludes her retreat

[TEXT CONTINUED ON PAGE [illegible]]

[illegible] [illegible]

[Marriage Dress]

/Ill. cont./

dance. The row of girls moves forward up to the overture with short, swinging steps, bending their knees and swaying their upper bodies. As a rule the dance ends when each girl whose lover is chosen approaches one of the dancing overture in short high jumps. This is an invitation to a rendezvous, which the men concerned answer in similar fashion as a sign of consent. The dance is always accompanied by singing. Shortly before sunset all return to the kraal.

Ill. 34. Dance in the evening kraal II.

Soon afterwards the livestock return home, and, after it is milked, the people take the evening meal (ra gol o nilha = food in the evening), again consisting of milk. After that the dancing of overture and girls begins anew on a small open place in the kraal, close to the entrance, and is interrupted only from time to time in order to [illegible] with milk the dances danced dry. During this time the members are still busy with the livestock. It takes quite a while

1. [Illustrations 34 and 35 (on p. 119), despite the differences in captions, apparently were both taken at the same location, with only a slight time differential--Analyst]

[illegible]

/[illegible]/

[illegible] proved by the fact that they prepare the ground plan of the hats, the color spirals and color rings serving for adornments, etc., without mechanical measuring devices. For the most names are recognizable some of symmetry in their compass.

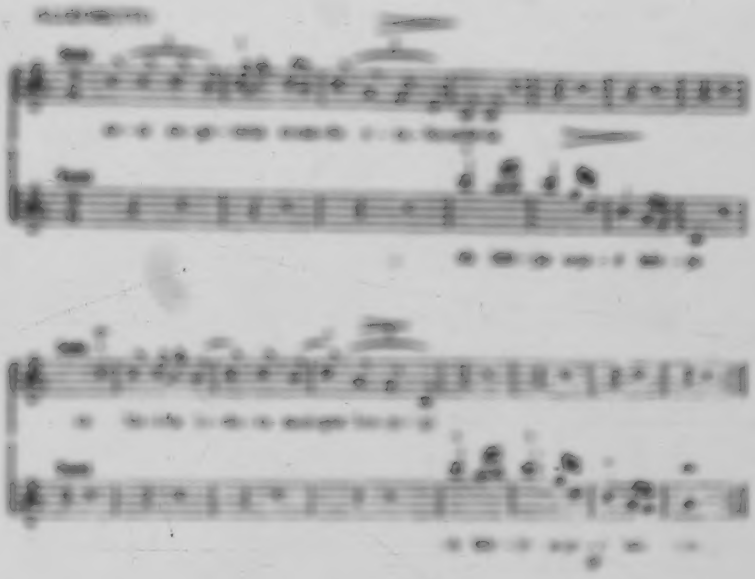
[illegible] Following the Holmgren explicit-test procedure, I examined 87 [illegible] men, to be sure, 40 male and 41 women, on their sense of color. The test showed that of all only one man had "weak color sense," all the others, on the other hand, had "normal color sense." Here on the symbolic significance of the colors should be considered. [illegible] a color sentiment, red (blood) = war, green = peace, red-green, and, to be sure, especially in the combination of red and white, expresses joy, gaiety, but also brutality and fierceness.

Photographs of objects known by them they perceived correctly. Some of persons known by them are at once, but always only after longer observation. Often the perspective foreshortening of an object in the photograph was incomprehensible to them; they regarded such a one as incomplete.

[illegible] Their powers of attention to the region and their memory for parts were taken as exercise of local movement are excellent. Their memory for numbers seems to be better than that of most others in the exercise of four fellow, since, unlike the latter, they do not use mathematical aids such as watches in sticks, knots in string, etc. Their power of conceiving numbers does not seem to go beyond five; only a few could recognize at a glance the correct number of more than five objects placed before them.

[illegible] Their feeling for plastic art is shown by the rich and not unbecoming adornment, the handsome forms of their weapons, the painting of the shields, the decoration with cowrie shells and beads on utilitarian objects and clothing. Representational art is unknown to them. A feeling for music is completely lacking; their singing is arbitrary and without rules, the main thing in it is the text and the alternation in the vocal execution. They do not have musical instruments, for the one-stripe bars of the natives to legal proceedings serve only to accent the attention of the people though loud noise. The following is a [illegible] common way to accompany the dance (1):

1. Recorded by Hon Sciences /Hall physician/ Dr. Hamilton.



In Sen consistes the sole aspe who is the leader of the ed Akaido ch. U is Wolves, who are ecuaded in the Selack/Gre. Power/, so that his ed blood ras into the "coaligue" (the Selack ecessor of Caledon skin) Sovereign who the leader of the ed Akaido ch. Wolves, who has taken out the blood from his coaligue.

For judging the beauty of the human body the people in general apply the same principles as the European does.

The ideal idea of beauty calls for a well-built, slender body with slightly rounded forms. In contrast to most other black peoples, among whom corpulence is taken as the commanding mark for feminine beauty, a blond beauty may not be heavy. She (Sache must show just enough roundness so that they do not appear angular. Further requirements for being regarded as beautiful are: oval face, white teeth, black gums, a skin color as light as possible, pronounced buttocks